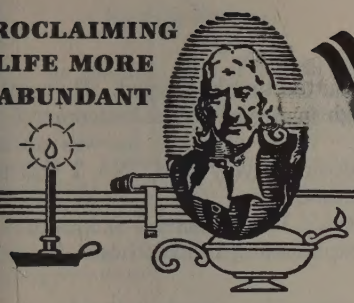
ROCLAIMING
LIFE MORE
ABUNDANT



THE
Wesleyan Methodist

MARION, INDIANA, FEBRUARY 8, 1961

Are We LISTENING?

Revelation 3:6

by George E. Failing

GOD IS SPEAKING. Can we hear His voice?

Perhaps this age will be known as the age of sound. Sound movies have been developed within the last two decades. Jet propulsion with the "breaking of the sound barrier" (artificial thunder, if you please) has arrived. Radios and loud speakers, not to speak of the almost omnipresent TV, are talking to us. At athletic games we have cheering sections and bands to furnish sound effects. If it were true in Paul's day—*there are, it may be, so many kinds of voices in the world* . . . (I Cor. 14: 10)—it is a thousandfold true in ours.

Few of these "voices" speak for God. Many of them compete with the time in which we ought to be listening to God. Many of these voices speak against God and deliberately drown out His voice. These mechanical and earthly voices of men are "jamming" the broadcasts coming from heaven.

Jesus, the resurrected Christ, was grieved at the seven churches of Asia (and this before the church was a century old!) because so many Christians were not listening to God. *He that hath an ear, let him hear what the Spirit saith unto the churches.* All the verbs are in the present tense. The Spirit is ceaselessly speaking. He that now pauses to listen to God will hear His voice.

Some may complain that they have paused to hear His voice and they could not. Remember that loud noises repeatedly falling upon the ear make us insensible to quiet voices. It takes nighttime, the cessation of human clatter and traffic, to make it possible for us to hear the sighing of the wind, the hoot of the owl, the scampering of prowling animals, the creaking caused by frost.

Jesus often talked with His Father by night because the day was so filled with activity that He could not hear the Voice. It is so difficult for us to find those moments of retreat when we can listen for "the still small voice." That voice brings the comfort, strength, and wisdom we need.

Christians do recognize the Lord's voice when He speaks. But we will not get the messages unless we quietly listen to Him. How poor we are because we have not heard recently from Him! How tedious is the way when we feel we are walking alone. But he who talks with God will find also that he is walking with God.

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Editorial . . . George E. Failing

"The Fear of the Lord Is the Beginning of Wisdom"

> *"And whereas it is fit and becoming in all people, at all times to acknowledge and revere the Supreme Government of God; to bow in humble submission to His chastisements; to confess and deplore their sins and transgressions in the full conviction that the fear of the Lord is the beginning of wisdom; and to pray, with all fervency and contrition, for the pardon of their past offences, and for a blessing upon their present and prospective action: . . . it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before Him and to pray for His mercy,—to pray that . . . the inestimable boon of civil and religious liberty, earned under His guidance and blessing, by the labors and sufferings of our fathers, may be restored in all its original excellence."*
>
> —Abraham Lincoln
>
> **Proclamation of a National Fast-Day, August 12, 1861**

Why Lincoln Was Great

THE GREATEST PRESIDENTS of the United States have been men of reverence, men who recognized their dependence upon God, and men who had a tender regard for the people. Among these names must be listed Washington, Lincoln, Wilson—and I think we might add Eisenhower.

William I. Wolfe, in *The Almost Chosen People* (Doubleday, 1959) has asserted that "Lincoln was unquestionably our most religious president." While Lincoln never became a church member, his faith in God, in the Bible, and in the American democracy never wavered. All his speeches and acts were public confessions of faith. Lincoln was unashamed of God. In public documents Lincoln addressed God under at least 33 titles.

Abraham Lincoln's religious faith was (1) grounded in the Bible, (2) nourished by prayer, and (3) evidenced by providential guidance.

Lincoln probably knew the Bible better than any other book. In the second Inaugural Address are 14 references to God, four direct quotations from Genesis, Psalms, and Matthew, and other allusions to Scripture. The Gettysburg Address is saturated with Biblical language and imagery. Said Lincoln, "I decided a long time ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it. It is a good book for us to obey—it contains the Ten Commandments, the Golden Rule, and many other rules that ought to be followed. No man was ever the worse for living according to the directions of the Bible."

Lincoln freely admitted that he prayed. He testif that he prayed through in regard to the outcome of battle at Gettysburg. When asked if he was anxi about that battle, Lincoln gravely said, "No, I was n some of my Cabinet and many others in Washing were, but I had no fears." When General Sickles press the President for an explanation, Lincoln hestitated, th finally replied:

Well, I will tell you how it was. In the pinch of the campa up there, when everybody seemed panic-stricken, and nob could tell what was going to happen, oppressed by the gravity our affairs, I went to my room one day, and I locked the d and got down on my knees before Almighty God, and prayed Him mightily for victory at Gettysburg. I told Him that this His war, and our cause His cause, but we couldn't st another Fredicksburg or Chancellorsville. And I then and th made a solemn vow to Almighty God, that if He would stand our boys at Gettysburg, I would stand by Him. And He stand by your boys, and I *will* stand by Him. And after that don't know how it was, and I can't explain it), soon a sw comfort crept into my soul that God Almighty had taken whole business into His own hands and that things would go right at Gettysburg. And that is why I had no fears about you.

Lincoln also believed that he was directed of G in many of his decisions. In a talk with his register the Treasury, L. E. Chittenden, Lincoln carefully forth his conviction that he was divinely guided:

That the Almighty does make use of human agencies, directly intervenes in human affairs, is one of the plainest st ments in the Bible. I have had so many evidences of direction, so many instances when I have been controlled by so power than my own will, that I cannot doubt that this po comes from above. I frequently see my way clear to a decis when I am conscious that I have no sufficient facts upon which found it. But I cannot recall one instance in which I h followed my own judgment, founded upon such a decision, w the results were unsatisfactory; whereas, in almost every insta when I have yielded to the views of others, I have had occas to regret it. I am satisfied that when the Almighty wants to do or not to do a particular thing, he finds a way of lett me know it.

Ordinarily a people will not rise above their Pre dent. Christians have, therefore, a most serious ob gation to pray that God will so influence Preside Kennedy's mind and heart as to make him a humb and wise servant of God and of the people. Perhaps like Lincoln, will be driven to the Bible and to his kn in search for guidance through these perilous times.

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GEORGE E. FAILING, *Editor*
E. L. KIERSTEAD, *Publisher*
MARIAN WILSON, *Office Editor*

Contributing Editors
GEN'L SUPT. B. H. PHAUP
GEN'L SUPT. HAROLD K. SHEET
GEN'L SUPT. R. D. REISDORPH

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Address correspondence on editorial matters to Dr. George Failing at the above address. Signed articles present the views the writers.

Was Reading...

by the Editor

in the January 5 issue of *Christian Advo-te* a rather convincing article with the cap-n "The United States Government Is Of-ially Christian." Observes Mr. Wilkinson, merica is a Christian nation, in the im-rtant sense that some of the affirmations d practices which are peculiarly Christian e reflected in and adopted by the official cuments and basic actions of the United ates government."

an interesting alumni questionnaire sur-y by Marion College. 62% of the alumni plied, not one of them a divorcee. Over % are teachers, 34% ministers and 11% mis-naries. 40% worked their way through llege and 34% earned about half their ex-nses. 84% give regularly to their church d are tithers. 88% read the Bible prac-ally every day and 84% have family wor-ip. Only in one area did Marion College umni make a poor showing. Only 62% of em vote regularly and 87% of them never rticipate in political campaigns other than vote.

the action of the Board of Trustees of aylor University on January 6, agreeing to locate Taylor University in Fort Wayne, diana. A 233-acre plot has been secured d the Fort Wayne Jaycees unanimously ledged their efforts to raise $1.5 million to e paid over a three-year period. Taylor niversity was founded in Fort Wayne in 846 and in 1893 moved to Upland.

in the January 1 issue of *Our Sunday isitor* the several articles emphasizing ewardship, and particularly stressing the the. Observes the Reverend Mr. Ginder, If you have ever asked yourself why most ch people are Protestants, the most likely nswer is that God has blessed their tithing. . . . And why are Catholics mostly in the wer and middle classes? Because they lack ie faith needed to take God up on the onderful rewards He has promised to those ho tithe." A few Catholic churches that ave tried the system have discovered that works miracles for the church—and for the eople. Some of these Catholic parishes are ven dropping most carnivals, bazaars, and affles. The Catholics suggest that 5% of otal earnings—before deductions—be given the church and the other 5% be distributed works of religion and charity at the in-ividual's own discretion, or even for the upport of students in a Catholic parochial chool.

the January 3 issue of *The Lutheran tandard,* the newly issued official publica-ion of the American Lutheran Church. This enomination, created by the joining of the Jnited Evangelical Lutheran Church, the Evangelical Lutheran Church, and the merican Lutheran Church, has a total of 080 congregations, 1,034,000 baptized nembers and 682,000 confirmed members. The magazine, to be issued every other week, eatures an interesting article on "The Church n Our Times" by Dr. Charles Malik, widely nown for a brilliant diplomatic career. Again and again Dr. Malik emphasizes the bsolute necessity of a vital faith. He insists hat "our daily dependence on the Holy Ghost n everything . . . must be constantly af-irmed by the church. . . . It is far better f the choice is forced upon one, to be a slave knowing God than to be a freeman not know-ing God; and far better to be an exploited servant knowing the grace of the Holy Ghost than to be a most economically secure person without the knowledge of Christ and His grace." Dr. Malik's emphasis upon the Trinity, particularly upon the work of the Holy Spirit, is amazing and refreshing.

● that two Methodist universities—Duke and Emory—are among schools receiving new federal grants for the graduate study of religion. Fellowships are awarded to Ph. D. candidates who intended to become college teachers. It seems to us that this is perilously close to breaching the wall of separation of church and state.

● these refreshing words from the January 19 issue of *Christian Advocate* (Methodist): "Other traditions are heavy on repentance and faith, but few have equaled the Methodist insistence on holiness. . . . But in this insistence on holiness, we must be faithful to Wesley and the New Testament and recognize that holiness must follow repentance and faith. . . . Let us insist on the importance of 'Scriptural holiness,' but let us be sure that this is a holiness that comes as a result of salvation."

Are you planning to send your child to

A Christian College?

by GERALDINE RHOADES

ARE YOU planning on sending your child to a Wesleyan College to ground him in the faith? Well, don't! That's right, I said don't plan on it.

Unless you've grounded him in the faith the first seventeen or eighteen years of his life while you've had him, you can't count on a Christian college doing it in four years.

The Bible says, "Train up a child in the way he should go and when he is old, he will not depart from it" (Prov. 22:6).

A Wesleyan college is good. I attended one and learned to play cards there. Yes, I did. Just an innocent little game called Rook. But I went from it to cribbage and pinochle, and wasted enough time to have studied my Bible well.

No, it was not the fault of the college. I just got in with a worldly crowd and drifted.

Yes, they have a worldly crowd in a Wesleyan college. After all, where would there be a better place for Satan to plant his underground?

The Wesleyan colleges' basic rules are good, the teachers and deans do their best, but think of the number of pupils per teacher. They cannot possibly give each their individual attention.

It's up to you who have youngsters with you now to teach them and train their minds, train them to listen. The college can require them to attend church but it cannot make them listen to the sermon.

Those little ones are your responsibility. Not only your little ones, but your grandchildren and great-grandchildren.

The Bible says God will visit "the iniquity of the fathers upon the children unto the third and four generation of them that hate me" (Ex. 20:5). So you must do your part and train your children up in the way they ought to go, and do it *right now.* This minute is all the time you have, you know. God has not promised us any more, so let us not waste our time on non-essentials, but spend every minute we can training our children in our homes.

Let's not leave it up to some one else. Do you want your children, grandchildren and great-grandchildren pointing their fingers at you on the judgment day and saying, "You let me drift; you never taught me."

If our children start drifting away it's not long before they are gone. We know how easy it is for a boat to drift from shore. It is just as easy for our children to drift away from God into sin.

I believe it is especially easy to drift in a Christian college if one has not first been properly rooted and grounded in the faith before entering college. Drifting in a Christian college is easy because one is associating with supposedly Christian youth and not on guard against a worldly crowd.

Yes, send your child to a Wesleyan or Christian college; but *first* have him grounded in the faith from his youth up, and maybe you'll be the ancestor to a generation of great preachers or missionaries.

I've wasted three years in the training of my first son but, God helping me, from now on they shall be brought up in the Word. ●

SPIRITUAL ENRICHMENT

by HARRY DENMAN, General Secretary
General Board of Evangelism
The Methodist Church

SPIRITUAL ENRICHMENT comes through faith in Christ. Material enrichment comes through faith in mammon. If we desire to have spiritual enrichment we must decide in favor of the spiritual.

The rich ruler made this decision. He said he wanted life. He had kept the law pertaining to human relationships. Jesus gave him the opportunity to have what he wanted. Jesus knew that "the cares of this world, and the deceitfulness of riches, and the lust of other things" were choking out the spiritual. Jesus said, "Now lackest thou one thing, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." He turned away.

He was rich in the material, I presume he became richer, but poorer spiritually. He missed the opportunity and privilege of being with Jesus and having fellowship with Him. He exchanged the rich fellowship of being with Jesus for the poor fellowship of his possessions. All he had was property and things. The spiritual is eternal, the material is temporary. He said he wanted eternal life; but he did not. He wanted the temporary, for he turned away sorrowful. He knew Jesus was right. He knew Jesus had found the way, but he did not desire the spiritual sufficiently to give up the material. All that Jesus left materially was a robe, and the soldiers gambled for that. Whatever we leave materially will be gambled for by someone.

Why was it that man chose the material instead of the spiritual and life eternal? He did not have faith to obey the command of Jesus.

Spiritual enrichment comes through faith in Christ. You desire to be rich spiritually. Here are the words of Jesus. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." This is spiritual riches—to have Christ and the Father make their abode with me.

We must have faith to obey the words of our living Christ. We must take time to listen to His voice for us and not for others.

He may ask us to have family and individual daily devotions. I know that obedience to this request brings spiritual enrichment.

He may ask us to teach a Sunday-school class. I know that this brings spiritual enrichment.

He may ask us to accept some responsibility in the service of the church. I know that this brings spiritual enrichment.

He may ask us to ask forgiveness of someone we have sinned against. I know that this brings spiritual enrichment.

He may ask us to witness to someone who needs a Saviour. I know that this brings spiritual enrichment.

He may ask us to give of our material resources to the hungry and the naked. I know that this brings spiritual enrichment.

He may ask us to visit the strangers, the sick, and those in prison. I know that this brings spiritual enrichment.

He may ask us to show mercy to an unfortunate person along the road of life. I know that this brings spiritual enrichment.

He may ask us to love our enemies, bless those who curse us, do good to them that hate us, and pray for the which despitefully use and persecu us. I know that this brings spiritu enrichment.

He may ask us to humble oursel and obey Him. I know that this brin spiritual enrichment.

Spiritual enrichment comes throu obedience to the words of Jesus. W need a dynamic faith in Christ. W miss spiritual enrichment by disobe ience to Christ and this is caused unbelief. We limit the limitless Chr by our unbelief. He can only enri others and us through our faith in Hi

The old story that the parents of Abraham Lincoln were married without "benefit of clergy," as was often stated or suggested in the early biographies of the Civil War president, is untrue according to an article by Helen R. Lewis in the *Christian Herald.*

Her research reveals that the President's parents, Thomas Lincoln and Nancy Hanks, were wed on June 12, 1806, in Washington County, Ky. The minister was Rev. Jessie Head, a Methodist, who also served as a county magistrate.

Miss Lewis reports that it was "a big day," and court was dismissed in recognition of the ceremony.

"I Fink So"

At a revival service in our chur the question was raised, "How can y know you are saved?" It is a questi that bothers many people. Yet t answer is so very simple. To he I gave this illustration:

Betsy and Gwenn came bouncing from play when I called "Supper!" a few minutes we all sat down at t table, and as usual I asked, "Did y wash your hands?" Gwenn answer confidently, "Yes, Mother." But Be hesitantly replied, "I fink so."

Daddy and I looked at each oth in amazement. That was a new answ Keeping his face straight he aske "Betsy, don't you know? Did you u any soap?"

Betsy looked up and grimly repli "No." "Did you use any water?" queri her father. Betsy looked glum as s muttered, "No." "Then why did y say, "I think so'?" "Because I finked might get by," Betsy owned up.

—Gospel Her

"PERFECTION is not a fixed and well-defi goal to which we must attain under pain having lost our way, but an endless ro along which we continue to advance."

My Experiences With A Kleptomaniac

by DON HILLIS

I WOULD NEVER have dreamed he s a thief! Our acquaintance had all en so friendly and casual. It started e evening at my front door. It was Tuesday in August. "An entertainer ned salesman," was his smiling ap- oach to me. But I was not one to taken off my guard so easily. I odded him about his background. Who are you with?" I asked. It came t that he had ties with several of the gest distilleries. He also had an count with a prosperous tobacco npany. "At present," he continued, n an agent for a leading national gazine."

So I let him come into the living om and listened to him for a couple hours. On learning of his connec- ns, I took pains to tell him of my ristian faith and love for Christ.

"There is no place in my life for such ngs as liquor or tobacco," I told him iberately. "As a Christian, my body the temple of the Holy Spirit." I s sure these words would bother or ront him. But no, he was totally disturbed by my convictions. He uld hold his views, I could hold ne. This status quo was to mark our subsequent discussions.

In a light-hearted moment he slipped on an off-color story. I was quick inform him such things did not go my home. In fact, I cut him off rply.

As you may imagine, I had reserva- ns on the truth of many of his stories. ll, I must admit his experiences often ited me. After having an interesting ning together I invited him to come ck the following night. "I may have helpful influence on him," was my ve hope.

t took my wife's words to remind that his return visit conflicted with church mid-week prayer meeting. should attend," I confessed, "but I st stand by the invitation I have en this friend." I shared with her ne of the things he had said to me. Well, to put it lightly, she was reluctant to accept him. "I just don't trust him," she would say. She grew steadily more concerned as he took up more and more of our family life.

My entire day was boring in comparison with my evenings with this character. He had an imagination that was captivating. I would sit and laugh myself sick at all his crazy experiences. There were other times that my hair would stand on end. His scrapes with the FBI and the law were absolutely breath-taking.

If his stories were true, he was also an "extra" in motion pictures. But he couldn't talk about this without including sex. This forced me to cut him off time and time again.

LEAVE MY CHILDREN ALONE

Then he began to affect my teenage son Charles and my nine year old daughter, Eloise. They just couldn't wait to catch his latest quip or some hair-raising tale. They would have stayed up all hours if we had allowed it. All this distraction was hurting their studies and did their health little good. I began to worry about this fellow's presence in our home.

And then it came. The "straw that broke the camel's back." One day several of my best books turned up missing. I searched in vain for them. "This fellow may be something of a thief," I concluded. "If he is," I continued, "who can tell what else he's taken from us?"

It all looked very suspicious. The next day I was so wrought up about it I decided to check on him next door. Sure enough, he had taken things there too. I was amazed by his subtle maneuvers. They certainly confirmed my wife's original point of view.

In one home he had entered as a religious teacher." He has revealed the truth of our modern cults," they said. Another neighbor, a salesman down the block knew him as an efficiency expert. "He's showing me the latest gimmicks," he called after me. "The sort of thing a successful salesman can put to use." He certainly has a lot of ways of getting in," I concluded.

To all of these people I suggested a check of their belonging. Most of them found something missing. At one friend's home I noticed no more Christian magazines. In another the Bible had disappeared. I was surprised to hear that their Sunday and mid-week church service time was spent with this fellow. As I left this house the husband told me their family altar was missing too.

A few days later I met this fellow entertaining at a neighbor's. He paid scant attention to me and I was glad for it. I had come to talk with their teen-age daughter about her faith in Christ. Well, this fellow monopolized the whole evening's conversation. He stole all serious thinking from her mind and heart. I was sick about it. Finally, I just had to say a word to the girl's mother about this lack of courtesy. "Oh," she exclaimed, "It's that way all the time." I found also that she had a five-year-old boy who was emotionally mal-adjusted from loss of sleep, all from this fellow's visit. I walked home deeply concerned about what I might do.

A THIEF IN THE WOODPILE

At long last I realized my visitor was afflicted with kleptomania. Like an inveterate thief, he had stolen my books, magazines and time. But the chief things missing were my close friendship with Christ and the evenings spent in talking with my friends and family. I'm sure that others are having similar experiences.

Some have lost things of real value, not trifles, but precious family things they once enjoyed together. Spiritual, social and intellectual experiences have been taken from them, replaced by only a moment's crackpot amusement.

This fellow is not at our home now.

Kleptomaniac . . . page 12, column 3

by W. T. PURKISER

A Clean Heart and Right Spirit

A right spirit is as necessary as right standards

ONE OF the great prayers of the Bible is found in Psalm 51: "Create in me a clean heart, O God; and renew a right spirith within me" (v. 10).

This is part of a passionate cry for restoration wrung from the heart of one who had fallen into terrible sin. His fall had brought him to see that his problem was deeper than he had thought it to be. Not only had he transgressions to be blotted out (v. 1); he was conscious of an inner sin from which he must be washed, cleansed, and purged (v. 2, 7).

Only in the experience of a clean heart could he hope to have the presence of God and His Holy Spirit (v. 11), know the full joy of the Lord (v. 12), and see others brought to the knowledge of the true God (v. 13.

But along with a clean heart, the psalmist saw the need for a right spirit. These two are placed together because they belong together. It is impossible to keep a pure heart without maintaining a right spirit.

A right spirit is as important as right doctrine. One may be as straight as a gun barrel theologically, and fail utterly of being what God wants him to be unless with right belief there is a right spirit.

A right spirit is as important as right standards. Scriptural standards of conduct and life are so necessary in an ethically confused age such as ours. But an ethic as clean as a hound's tooth counts for nothing unless along with it is kept a right spirit.

This is because every day people listen to what we say, and they look at what we do—but even more, they feel what we are. There is a sensitive intuition which goes behind word and deed and grasps the quality of our spirit. The spirit of a person is intangible and hard to define, but it is very easy to recognize.

For this reason, a sanctified Christian must guard carefully against a wrong spirit. There is peril in the growth of a critical, faultfinding, querulous spirit. There is danger in the inroads of a cynical spirit, suspecting and looking for the worst in others. A harsh, bitter, unloving spirit and a vengeful, resentful spirit alike are destructive of peace and power.

Here, as elsewhere, our pattern is Christ. When Paul said, "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9), the context shows that he referred to the Holy Spirit as the one great essential for Christian discipleship. But what better definition is there of the Spirit of holiness as He manifests himself in the sanctified soul than that which is suggested in the phrase, "Spirit of Christ"?

A spiritual Christian is measured by the degree to which the spirit of Jesus characterizes every thought, word, attitude, and act. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

The spirit of Christ, a right spirit, is *a spirit of kindness, compassion, benevolence, and love.* We may well remind ourselves that the first miracle Jesus wrought, at Cana in Galilee, was a miracle of sheer kindness, relieving the embarrassment of a young host whose friends were too many for l provision. Paul describes this spirit his great hymn of love:

Love is very patient, very kind. Lo knows no jealousy; love makes parade, gives itself no airs, is nev rude, never selfish, never irritate never resentful; love is never glad wh others go wrong, love is gladdened goodness, always slow to expose, ways eager to believe the best, alwa hopeful, always patient (I Cor. 13:4 Moffatt).

The spirit of Christ, a right spirit, *a spirit of meekness and humility.* am meek and lowly in heart," the Ma ter said (Matt. 11: 29). Meekness is n weakness, spinelessness in the face evil. Jesus was capable of terrib anger, as when He found the minio of the Pharisees buying and selling the Temple and, under guise of kee ing the law, violating its spirit. Y when they cursed Him, struck Hi mocked and spit upon Him, He open not His mouth. There was none of r sentment, no kickback, no carnal se assertiveness.

The spirit of Christ, a right spirit, *a spirit of devotion to God.* Repeate ly our Lord withdrew from the crowd and went up onto a mountain or in a desert place to pray. The gre mystery still is, "If He who needed pray so little, prayed so much, how it that we who need to pray so muc pray so little?"

The spirit of Christ, a right spirit, *a spirit of selflessness, of sacrifice, passion for the lost.* Its full measu is seen in our Lord's willingness to to the Cross, not as a martyr unable escape, but offering himself up to Go a Sacrifice without blemish and spot.

There is a lesson, too, in the ver used in this prayer. *"Create* in me clean heart"—this is the word used Gensis 1:1, "God created the heav and the earth." He spoke and it w done. *"Renew* a right spirit"—this the word used of repairing the al (II Chron. 15:8) and the Temple Chron. 24:4).

The creation of a clean heart is on and for all, but the renewal of a rig spirit is a continual need. The spi of man so quickly gets corroded. becomes hardened and encrusted. must be kept, guarded, and renew as the inward man is renewed day day (II Cor. 4:16).

Create in me a clean heart, O God,
And renew a right spirit within me

Dr. Purkiser is the editor of Herald of Holiness from which this editorial is reprinted.

by CHARLES W. TAYLOR

Know Your Church

Chapter 2

The Formation of The Wesleyan Methodist Connection (or church) of America

The two chapters relating the historic beginnings of our church are from the pen of Dr. Charles W. Taylor, professor at Bethel College, Indiana. These were written as a portion of a doctoral thesis, June 1959.

THE YEARS 1841, 1842, 1843 were led with reports of secessions. roups in western Pennsylvania were rmed. In the first issue of the *True esleyan,* November 8, 1842, J. Horton, Scott and LaRoy Sunderland an- unced their withdrawal giving their asons as the attitude toward slavery d the arbitrary handling of abolition- s. They condemned the extreme wer of the clergy over the laity. The ecember issue of the *True Wesleyan,* nounced the withdrawal of Luther ee and Lucius Matlack, and noted the ganization of new abolitionist urches in Providence, Rhode Island. cording to a communication to the *rue Wesleyan,* dated January 26, 1844, is Providence church claims the dis- nction of being the first Wesleyan urch in New England, the home urch of Horton, Scott, Sunderland d Lee.

Ohio groups were writing to Orange ott as early as 1840 asking his advice d suggesting a new denomination. hey told how white the field was ound Elyria, and Troy. A colored urch had been organized in Dayton, March, 1842. Troy organized be- re the Utica Convention and a group Piqua followed shortly. Thus, one es how widespread the secession ovement was and how universal the sire for church organization free from avery.

The December issue of the *True esleyan,* contains what would appear be the first real step toward the nification of these groups which had ithdrawn from the Methodist Epis- pal Church. A call was issued for a nvention of both ministers and lay- en of the New England area who ere in favor of the ultimate formation a Wesleyan Methodist church free om Episcopacy and slavery to be held Andover, Massachusetts, February 1, 843. This Andover Convention met as lanned. The roll lists nine ministers nd 43 laymen. They chose Seth prague, Junior, as their president, with . Matlack and P. R. Sawyer as secre- aries. As one might expect, Horton, ee, and Scott were prominent as com- nittee workers. Probably the most gnificiant resolutions made by this group were those approving the formation of a new church with laity representation, the preparation of a discipline, the appointment of a correspondence committee, and the calling of a general convention at Utica, New York, for all interested in the proposed new organization. A special resolution was addressed to a group of ministers and several hundred laymen in Michigan who had organized the previous year into a local conference bearing the name, Wesleyan Methodists.

Between the time of the Andover Convention and the time set for the organizational meeting at Utica, many secessions from the Methodist Episcopal church occurred. A few instances reveal the spread of the movement. Included were groups in Massachusetts, New York, Ohio, New Hampshire, Pennsylvania, Vermont and Iowa. Among the individuals of prominence seceding during this period were Cyrus Prindle of Vermont, a poular minister of 22 years experience, his brother Lyman, W. P. White of the New England Conference and two of the ablest members of the Providence Conference, George May and Alson Latham.

The minutes recording the resolution to call for the general convention at Utica reveal the purpose to form a Wesleyan Methodist church free from episcopacy and slavery, and embracing a system of itinerancy under proper limitations and restrictions, with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness.

Brought together at Utica on May 31, 1843, were approximately 152 delegates from nine states and Ireland. George Pegler who was pastor of the host church in Utica states that people attended from 16 states of the Union . . . His church was so small that the group was compelled to move to the Blecker Street church where often 2,000 and 3,000 people were present.

Many problems naturally confronted the delegates. A discipline was finally adopted. Few changes from the Methodist Episcopal system were made concerning religious beliefs, for actually no alteration of doctrine took place, but articles were adopted prohibiting the buying, selling and holding of slaves. In this connection it is interesting to note that a colored man addressed the convention on the third day, and fugitive slaves were also presented. The manufacturing, buying, selling, or using of intoxicating liquors, unless for mechanical, chemical or medicinal purposes; or in any other way, intentionally and knowingly aiding others so to do, was also prohibited.

This emphasis on reform characterized the Wesleyan church for nearly a half century. They worked militantly for abolition, against secret oath-bound socities and the use and sale of intoxicating liquors. Some championed women's rights and agitated against the use of tobacco. The Reverend Dr. F. R. Eddy, for many years the publising agent for the church has summarized this movement as follows:

> When they created this new form of (church) government. . . they transferred the emphasis from evangelism that had swept across the mountains and was sweeping across the plains, to reform. . . a moral reform and a governmental reform. They transferred the emphasis from evangelism to save men to legally compelling them to do things certain ways. For forty years our church did nothing but argue. They did nothing but promote reform, conducted more debates than revivals.

By 1900, however the emphasis had returned to evangelism. The first missionaries were sent to Africa in 1889.

Church . . . page 12, column 1

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

The Overseas Church

WITH THE exceptions of Jewish evangelism and missions to the American Indian, World Missions represents the church outside the mainland of the United States and Canada. It is a growing part of the church, representing an increasingly important area of church activity. For many years overseas conferences attempted to use standard report forms prescribed by our discipline but which were not at all suited for reporting missionary work. In undeveloped countries the missionary program is a *total* program, and provision must be made for a wide variety of services that are normally purchased from others by our home churches. Hymns must be composed or translated and then printed. Day schools and teachers, here furnished by our government, are there the responsibility of the mission. Hospitals and medical services go hand in hand with the Gospel in backward areas.

These activities were largely unreported on the disciplinary report forms. The Board of Administration has therefore approved a new and separate form for the gathering of overseas statistics. On this form the above activities will be reported and columns on the regular statistical report forms that do not apply overseas are omitted.

Below are statistics from the overseas arms of the church. It is hoped that statistics from our work in Mexico, from Jewish evangelism, and missions to our American Indian brethren will be incorporated in next year's reporting. Attention is also called to the fact that our work in Taiwan has been incorporated in the work of the Friends Mission and that statistics from Japan are those furnished through the courtesy of the Immanuel General Mission. The work in Nepal is chiefly medical, and in Honduras it is both a medical and a literature mission. There are no church statistics from these lands.

World Mission statistics reveal that the church overseas is growing much faster than the church at home. There was last year a net gain of 1167 members of which a thousand were full members. Our total Christian community overseas is now in excess of 13,000, a gain of nearly 3000 over last year. Thirty-four new churches were begun and 19 of these were fully organized. Giving by the national churches for all purposes increased by $24,000 and most significantly, $10,000 of this increase was for pastor's salaries.

Sunday schools show steady growth. Allowing for the fact that statistics from Australia were not included in last year's World Missions' report, 66 new Sunday schools were added and there was a gain in enrollment of 5759 scholars. Not included in this figure are catechism classes, day and night Bible classes, and Bible clubs. Many thousands of additional children were enrolled in vacation Bible schools or equivalent services.

Thirteen new primary schools are r ported this year with a gain in enrol ment of 1079 students. It is hope that a secondary school will be adde in Sierra Leone next year. Bib Schools continue their strategic mi istry. Although the Bible School i West Africa was closed last year it reopened and will be reported ne year.

The medical work expanded on a fronts with many new hospital an clinic buildings completed and opene to the public. Twenty-seven clinic and dispensaries were in operatio throughout the year. Three to fou hundred leprosy victims were treate each week. The hospital at Vap India, was opened on a small scal with an all Indian staff. Dr. Samso Thomas will be added to the growin list of doctors in next year's report.

It is regretted that literature distri bution figures are not available fo Japan, Sierra Leone, and Jamaica fo these are areas where considerabl quantities of Christian literature ar sold or distributed free. Because th printer was on furlough, the press i Bendembu was silent last year. Pro duction has now resumed.

These statistics of our internationa church should create neither pessim ism nor pride. We could well vie our progress against the dark back ground of increasing need and sink int lethargic pessimism. Or we could, fo getting the world's need, see only th remarkable progress of our work ove seas and view it with justifiable prid But the real measure of our stewar ship is our obedience to the Maste God will not ask us whether we ar winning or losing, but He will ask u concerning our faithfulness and obe ience to His command.

Alton E. Liddic

	MISSION			NATIONAL CHURCH													LITERATURE							
	Missionaries	Missionary Children	Missionary Residences	Annual Conferences	Provisional Conferences	Organized Churches	Un-organized Churches	National Workers	Full Members	Associate Members	Members Last Year	Gain (full)	Loss	Baptized	Rec'd for Pastor's Support	Rec'd for All Purposes	Mission Presses	Pieces Printed	Publications	Pieces Distributed	Bibles Distributed	Scripture Portions Distributed	Tracts	
Australia	1	2	1	1		3	6	9	56	15	52	4		20	$ 3,451.50	$ 8,084.55				2,000			2,000	
Colombia	7	9	2		1	7	7	9	159		132	27		34	1,378.00	3,767.00	1	12,090,283	12	12,000	200	100		
Haiti	29	19	12		1	20	16	105	1242	469	1066	176		188	1,354.89	3,755.64				5,000	50	500	4,450	
Honduras	3	4																		10,430	230	3,500	6,700	
India, Western	2	2	4	1		6	3	24	110	26	111		1	3	2,849.89	3,983.35					4	165	2,838	
India, Central	8	3	8		1	1	8	28	475		375	100		6	280.00	450.00					63	5,550	135,500	
Jamaica	4	2	2		1	19	10	32	722		525	197		100	1,403.90									
Japan	6	6	5	1		46	18	102	4650		4223	427		435	11,047.56	55,827.17	1	10,200	5					
Nepal	2																							
Puerto Rico	5	1	1		1	3	4	4	132	12	55	77		55	6,102.97	12,527.39				2,383	222	480	2,740	
Sierra Leone	30	22	10	1		20	8	27	481	1481	498		17	199	4,740.91	6,716.51	1							
Taiwan	1																							
TOTALS	98	70	45	4	5	125	80	340	8027	2003	7037	1008	18	1040	$32,609.62	$95,111.61	3	12,100,483	17	31,813	769	10,295	154,228	1

Dear Editor . . . . . .

THIS SERIES

"Community of Fear"

HAS BEEN OF SPECIAL INTEREST TO ME, relating as to it does to the use of nuclear energy and the possibility of a nuclear holocaust. There is no doubt in my mind that this danger is very real, and that we cannot afford to disregard the Civil Defense information and recommendations which have been distributed by the government concerning it. If publishing the Brown and Real statement has the effect of arousing folks to prudential action, I believe much good will have resulted.

However, it seems to me that it is not right to let the publication of these chapters go without pointing out the dangerous bias with which they are written. There is an implicit assumption throughout, becoming specially marked in the last installment, that world-wide arms control and disarmament could be a reality if the USA would lead the way and show faith in the good will of the Soviet bloc. A more unrealistic idea has not been promoted since the sweeping concessions Roosevelt made at summit conferences, based on the idea that if we show good will to the Russians they are certain to reciprocate. His concessions, together with the decisions which surrendered China, have established Communist rule over nearly half the population of the world and have resulted in the death of countless thousands of Christians.

Apparently the authors are unaware of or do not choose to regard the avowed purpose of militant atheism to be supreme, nor the lessons of history concerning the accomplishment of this purpose. They say nothing of the fact that we are in a missile race because of Russian leadership in this field. Moreover, their handling of the development of the H-bomb in Chapter IV is pretty close to a corruption of the truth. They do not openly state that Russia followed the lead of the USA in this sort of research, but the authors have so worded their account that uninformed persons will infer this to be true. The fact is that Russia pioneered in the H-bomb and the USA was forced into action by Soviet success. This distortion seems most unfair, coupled as it is with sweeping condemnation of those in our nation who because of prudential fear are working to prevent a craven peace.

There are doubtless those who have a career-complex in our national preparedness effort. Even in the worst of such cases, though, who can prove that basic motivation is not conscientious, —who can contend that they are blindly selfish, rather than basically sold on the idea that the best way to avoid a war is to be prepared to win it? Would it not be expected that those most convinced their ideas are right should be most active in striving to see them advanced? If the government were to change its policies to line up with a philosophy of unpreparedness this career problem would still be with us, pacifist vying with pacifist for leadership in coexistence. The authors damage their case by ignoring or twisting history and by impugning the motives of those who do not agree with their philosophy.

Much more could be said were time available, but a final observation must suffice. Brown and Real make no reference to over-ruling Providence. Their philosophy is humanistic, and it ends in pessimism. In this they closely follow an organization which through a lobby at Washington and its publication, "Bulletin of the Atomic Scientists," is endeavoring to move US policy toward disarmament, coexistence with Communism, and federal world government. After attending some of the Chicago meetings of this organization it was my conclusion that their idealism cannot help being hopeless because it ignores the corruption and depravity of man and the existence of a Creator to whom sin is repugnant. It is true that this world is tottering toward its doom. The only real hope is in God and the Lord Jesus Christ and their provision for those who are theirs. We are in a period characterized more and more by "men's hearts failing them for fear, and for looking after those things which are coming on the earth." But we have the promise; and instruction: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21: 26-28).

Professor S. Hugh Paine is presently a nember of the science faculty of Houghton College and has specialized in atomic science since the field was first opened up. His evaluation is of critical value and importance. The Editor is indebted to him for this critique.

or 1960

	CAL				EDUCATIONAL							
	Clinics	In-Patients	Out-Patients	Treatments	Primary Schools	Enrollment	Bible Schools	Enrollment	Sunday Schools	Enrollment	Missionary Teachers	National Teachers
				400	3	254	1	15	10	818	1	4
									6	323	1	5
		90	33,200	37,000	12	284	3	115	31	5,399	16	16
	1	7	350	7,500								
1	1		2,043	4,086	1	28			42	740		1
4	5	85	500		1	97			9	400		7
					10	475	1	12	70	2,500	1	12
							1	36	42	2,195	4	9
					1	153			7	744	3	4
5	6	606	11,864		11	1636			25	1,900	5	51
											1	
14	13	788	47,957	48,986	39	2967	6	178	242	15,019	31	109

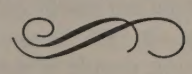
Dear Editor:

Have you considered the possibility of running some articles on mental health from a Christian's point of view?

HIS magazine has an issue when the Editor chooses and runs what he thinks is the best of Christian writings (for the year, I think). We would be interested in knowing what you think the most outstanding articles are for the year 1960. Something to think about for future issues, isn't it?

Some Christian magazines also have a question and answer column which benefits the readers. Billy Graham's new book grew out of the questions he has been asked. Wesleyans have questions, too!

Milford Adams



WHEN GOD takes the world out of your heart, he puts the world on your heart.—*John Wesley*

A Worthy Statement about

A School Policy for Married Students

by the Cedar Falls Board of Education, Cedar Falls, Iowa

What should be the guiding principle as to the admission to our public schools of students who are married?

The Attorney General has consistently ruled that students who are legally married cannot be excluded from our public schools on the basis of marriage alone. Early marriages may be considered inadvisable, but marriage itself is an honorable institution. However, students who marry must both drop from regular school enrollment for a minimum of one full semester in order to provide special instruction for these young people embarking on their career as homemakers. They need knowledge and counselling for their new responsibilities and obligations. Investigations by sociologists reflect a greater divorce rate and much less chance of happy home life among the immature who marry in their teens.

Since our schools are concerned with the social as well as the intellectual development of students, should the married student participate in extra-curricular activities?

In our opinion, the married student, in selecting a life partner, has made a social choice. One of the goals of the activity programs of our public schools is to provide social experiences that help prepare the *unmarried* student for life. Married students should, in our judgment, more properly associate socially with other married young people. Community agencies, other than the school, are better equipped to assume this responsibility. The married student, therefore, will not be eligible to participate in school-sponsored extra-curricular activities. This refers to athletics, music, forensics and other groups that are selected to be representative of the student body. They will be eligible to take part in graduation exercises.

Should married girls who are expecting children attend our public schools?

Pregnancy in the case of legally married young people is not immoral. But since our public schools are responsible for the physical as well as the mental development of the students enrolled, we do not have the professional staff to assume the responsibility for married girls during pregnancy. Therefore, a legally married girl who is expecting a child must notify the school nurse immediately that she is no longer eligible to remain in school. Failure to comply to this regulation will disqualify such student from re-entry to our schools. Such students will not be eligible to apply for re-entry for at least one year following the drop-out.

Upon request, school officials shall help make arrangements for the continuation of the education of the involved by correspondence from the University of Nebraska or from another approved institution. The local schools shall accept the responsibility of assuming the costs of such education, not to exceed the per pupil cost of students enrolled in similar courses in our local schools.

The purpose of this policy is to recognize that the moral strength of this nation is centered in the home and that our young people should be encouraged to assume the full responsibilities of marriage.

The above policy is based upon a full year of discussion with parents, faculty members, ministers, community groups, and resource people. It was not designed to punish but to reflect the wishes that the majority of our school patrons have for their schools.

United Evangelical Missionaries and Houghton College

Dear Editor:

I was delighted to read the write-up in the November 1 issue of *The United Evangelical* concerning Mr. John Masuda who recently joined our Allentown, Seibert Church. It was my privilege to cultivate a friendship with him as we were students at Houghton College. It was my further privilege to hear him and his wife speak in one of our churches very recently. I would earnestly commend him to our churches—I believe our people will profit and be challenged by his presentation.

We ought to be grateful that our church has this rare privilege of supporting one who will return to his homeland of Japan as our missionary. It might be instructive to indicate that he is one of the 11 missionaries added to our missionary roster from Houghton College in recent years. This represents 25% of our missionary personnel or 35% of the missionary personnel added since 1950. It is especially significant that only four of these eleven planned for missionary service before attending this institution and that only four of these eleven were originally from our Church.

It would appear that the kind of education received in a liberal-arts college which combines a vigorous academic program with a vital spiritual emphasis is making a singular contribution to the missionary outreach of our Church. For this, we ought to be grateful and continue to send students.—*Joel Lee Samuels, Myerstown, Pa. Reprinted from The United Evangelical.*

Servicemen's department

* * * * * * * * * * Robert W. McIntyre, Executive Director

Dear Sir:

Once again I am writing in behalf of B__. He has been home on furlough. B__ told his girl friend to tell me "Thanks" for sending his name in to the Servicemen's Department. He reads all of the literature you send him and then passes it on to his buddy who also reads it.

B__ has grown cold in his Christian experience. His complete address is: ____.

Thank you for the interest you have for those in Service.

Mrs. M

God's Beautiful Creations . . . . . Darlene Robert

I love to sit high on a hill
And feel the cool breeze
That bends the grass against its will
And gently sways the trees.

I love to look at the distant town
With its buildings sturdy and tall
Making a line against the sky
With lights that beckon to all.

There's so much beauty to behold
The grass, the flowers, the trees—
To think the Creator's hands did mold
Oh, so much more than these!

He made the rippling water brooks,
And the great and roaring falls,
The tiniest piece of gravel,
And great grand canyon walls.

He made the tiny humming bird,
And the eagle, sharp and strong.
He made the many animals
Of which the list is long.

But greatest of creations
He made the human race
Whom he blessed with a soul
Out of His matchless grace.

Oh great is God who created all!
And great is His mercy and love—
And the purest and loveliest beauty
Belongs to our God above.

Darlene is a high school sophomore at Topeka, Kansas, and hopes to enter Miltonvale this fall.

Eva Luoma

Busy, Are You?

Here's a little lad—busy as a beaver, helping with the chores that both dad and mom have to do. Always willing to help—even when it means some extra work on their part.

What will the lad be doing some 10 years from now? Will he still be busy with worthwhile pastimes? Will he be willing not only to help his dad and mom, but help in the work of the Lord?

Will this little lad have experienced a changed heart by then that will put a different outlook on his life?

> If only all Christians realized the urgency of winning young hearts to Christ and sowing the Word in their hearts before Satan gets a grip on them! Actually the evangelization of children should be given preference over hammering at the hardened hearts of adults.

The Department of Sunday Schools, working through the National Director of Christian Education, is doing its best to serve these boys and girls—from the juniors on down.

By the Bible Crusader or child evangelism clubs, children's churches, weekday church school, crusader camps, children's revivals, prayer meetings, vacation Bible schools, rallies, and workshops that are carried on throughout our land, boys and girls are being reached and won for Christ.

The conference directors of Child Evangelism are on hand to serve each conference working with the directors in each local church. Following is a list of conference directors. Pray for them as they labor in their conferences.

If you have any questions regarding this work, write to your own Conference Director of Child Evangelism or to the National Director of Christian Education, Box 2000, Marion, Indiana.

Alabama—Mrs. Inez Kirkes, 6229 First Ave. N., Birmingham, Alabama
Allegheny—Miss Ruth Giles, Hillsdale, Pa.
Australia—Mrs. A. H. Carnell, 9 Bond Street, Glenroy, Australia
California—Mrs. Marjory Jones, 3249 Phelps Ave., Los Angeles 32, Calif.
Canada—Miss Donelda Day, 119 Homewood Ave., Kitchener, Ontario, Canada
Champlain—Mrs. Pauline Streeter, 450 Bradford Road, Schenectady, New York
Dakota—Miss Marie Brannon, Ispwich, South Dakota
Florida—Rev. Margaret Taylor, Box 294, Largo, Florida
Georgia—Mrs. Mitchell Walker, Darien, Georgia
Illinois—Mrs. Evelyn Mimaugh, 526 East Thompson, Hoopeston, Illinois
Indiana—Rev. Philip Jones, 421 North Sycamore St., Fairmount, Indiana
Iowa—Mrs. Ella Cotrone, Sloan, Iowa
Kansas—Rev. Lynn Delehoy, 534 Fairfax, Topeka, Kansas
Kentucky—Mrs. Catherine Caldwell, 307 Freeman Ave., Louisville 14, Ky.
Lockport—Rev. Michael Schell, 1213 Chestnut Ridge, Lockport, New York
Michigan—Rev. Kenneth J. Hill, 5085 Mildred St., Wayne, Michigan
Middle Atlantic States—Mrs. Irma O. Weaver, 1452 Black Rock Road, Swarthmore, Pa.
Nebraska—Mrs. Teletha Strope, Rural Route 2, Orchard, Nebraska
North Carolina—Mrs. C. A. Bullard, 2305 McKinney St., Burlington, N. C.
*North Michigan—Rev. Russell David, Route 4, Box 345, Fremont, Michigan
Ohio—Mrs. Mildred Scott, Station C, Box 3313, Columbus 11, Ohio
Oklahoma—Mrs. Evangeline Hane, Waukomis, Oklahoma
Oregon—Mrs. Trudy Guenther, Box 127, Aumsville, Oregon
Rochester—Rev. Paul S. Lawrence, Box 375, Westfield, Pa.
South Carolina—Mrs. Bernice Padgett, 1607 South Main St., Anderson, S. C.
*South Ohio—Rev. Mrs. Gertrude Harris, 901 Clement Ave., Dayton 8, Ohio
Tennessee—Miss Evelyn Smith, Hobe Sound Bible Institute, Hobe Sound, Florida
*Virginia—Rev. M. Paul Rampey, Box 86, Arvonia, Virginia
Wisconsin—Mrs. Harold Keller, Station B, Route 1, Superior, Wisconsin

*Conference Sunday School Secretaries acting also as Directors of Child Evangelism

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Lesson for February 26

A Man Born Blind

Lesson Text: John 9: 1-7, 35-38.

Golden Text: One thing I know, that, whereas I was blind, now I see. John 9: 25.

M The Man Born Blind. John 9: 1-7, 35-38.
T The Healed Man Questioned. John 9: 8-12.
W The Healed Man Testifies. John 9: 13-17.
T The Parents Deny Jesus. John 9: 18-23.
F The Healed Man Defends Jesus. John 9: 24-34.
S The Healed Man Believes. John 9: 35-41.
S The Source of Divine Light. Ephesians 5: 1-17.

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Church Bulletins

IT IS NOT only the sinner who puts off his salvation that is guilty of procrastination. Many times it is the Christian who loves Christ and the church who waits too long to do God's will. It may not be a house that God wants you to give. It may only be your testimony to someone God has laid on your heart. Whatever God wants from you, do it now before your day of service is ended.

Fowlerton (Ind.) Church

TEACH US to drive through life without skidding into other people's business. Preserve our brake linings that we stop before we go too far. Help us to hear the knocks in our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other fellow on a narrow road. Open our eyes to the traffic signs and help us keep our feet on the brakes.—*Anonymous*

First Church, Lincolnton, N. C.

SOMEWHERE I read the story of two men in conversation. One of them was huge, the other quite small in stature. The small man was admiring the physical size of the other. "Boy, if I were as big as you, I wouldn't be afraid of anything. I would go out in the woods and find me the biggest bear there and I'd tear him limb from limb."

The big fellow replied with a smile, "There's lots of little bears in the woods, man. Why don't you just go out and tackle one of them?

We have entirely too many church members standing on the sidelines telling what they would do if they had the ability of others. True, there are many big jobs to be done and we need the five-talent man to handle them; but there are also dozens of little jobs that go undone because no one ever tackles them. There are a lot of us little fellows who need to get out in the woods and tear some little bears limb from limb.—*Selected*

Atwood Church, Louisville, Ky.

Church . . . *from page 7*

The emphasis on education, missions, and evangelism has intensified until the present time as is revealed by the columns of the church papers and discussions at conference sessions.

The most radical changes from the Methodist Episcopal ways were in church government. Bishops were eliminated and the laity were equally represented with the clergy. Ministers were to be stationed according to the wishes of the congregation as far as possible. This reaction against central authority seems to have been carried so far that extreme looseness existed in the new organization for many years. Jennings, in his history of the church points out:

It has been manifest from the first that there is a lack of cohesiveness in the membership of the denomination. Sometimes it appears in the attitude of an annual conference toward some denominational matter, and again it appears in the relationship of different churches in the same conference. This is in part a heritage from the founders of the Connection. They were independent men and could not brook any interference with their liberities, and were not disposed to make a sacrifice of themselves for the good of an organization.

Gradually central authority has increased. Incorporation took place in 1891, and the Book Committee was given more authority. It was not, however, until 1947 that a general plan of church organization was adopted creating a full-time president and 21 members on the Board of Administration to direct and manage the affairs of the church. In 1959 the church was strengthened by the election of three general superintendents. Membership on the Board of Administration increased to 26.

At the organizational meeting in Utica, New York, in 1843, the question of secret societies also caused much heated discussion, but was left for the time with the individual churches. Holiness was emphasized as the proper motto.

Through information derived from the delegates, and by correspondence, Matlack arrived at the conclusion that there were approximately 6000 members entering the new organization.

Geographically speaking, delegates came largely from New England, New York, Ohio, and Michigan. The discipline of 1843 reports the territory divided into six conferences named and bordered as follows:

1. The New England Conference comprises the New England States, except that portion of Vermont west of the Green Mountains.

2. Champlain Conference includes that part of Vermont west of the Green Mountains: that part of New York State which lies east and north of the Black River, and a line running from Carthage to the southwest corner of Vermont.

3. New York Conference comprises so much of New York as is not included in the Champlain Conference, eastern Pennsylvania and New Jersey.

4. Allegheny Conference includes that part of Pennsylvania west of the Allegheny Mountains—that part of Ohio east of the Scioto River, and western Virginia.

5. The Miami Conference includes the state of Ohio west of the Scioto River, the state of Indiana, Illinois, and the territories of Wisconsin and Iowa.

Michigan Conference embraces the state of Michigan.

By October 3, 1844, Matlack's estimate of membership had risen to 15,000. Thus, began the Wesleyan Methodist Connection (or Church) of America. ●

Kleptomaniac . . . *from page 3*

Though, if I could keep him in his place, he would be quite harmless to have around. Kleptomaniacs are not always deliberately bad. Even this one might profitably drop in with his tid-bits of news and a light word or two. But you must keep your eyes open, or such a person will continually steal things from you.

I still see him now and then at my neighbor's. And he still keeps them laughing or excited hour after hour. I've been trying to recall his name so you will be alerted about him and his many subtle methods. It escapes me, and I'm not sure that he gave it. But I will never forget his initials. They were "T.V."

I wonder what T.V. has robbed from you. Time? Devotions? Good reading? Wholesome conversation? Church attendance? Check your list—and see! You may be very surprised at what you'll find missing!

This sly character reminds me of a wild horse. You have to sit tight with a firm hold on the reins or he will run away with you. If you don't control him, he will control you. When you learn to treat T.V. like Paul treated his body, then he will be kept in his place. "I buffet my body—handle it roughly, discipline it by hardships—and subdue it—lest I myself should become unfit—not able to stand the test—unapproved and rejected as a counterfeit." (I Cor. 9:22 Amp. N.T.) With this type of treatment T.V. will stay in its place. Better than that, you will experience the joy of keeping your affections on things which are above.—*Reprinted by permission.*

Copies of this article may be obtained from H. M. Hillis, 602 Fairmont, Glendale 3, California, at $1.00 per hundred.

AN INTERSTING COMMENT by columnist Ann Landers: "The absence of a TV antenna does not always indicate that the family cannot afford an idiot box. Sometimes it means the family doesn't care to paralyze its eyeballs watching 55 hours of nonsense in order to catch one worthwhile program." This was Ann Landers' reply to a daughter-in-law who felt that her mother-in-law ought to have a new TV set just for appearance sake—even if she never turns it on—so that the neighbors can see the antenna. This daughter-in-law felt that it was a reflection on the whole family if her mother-in-law was the only one in the block who didn't have TV. Does TV impart a social status?

ylon Catholics Stage School 'Sit-In' ght

COLOMBO, Ceylon (EP—True to its word, Ceylonese government moved to take r the country's schools as the new year proached. But they were met by stiff opition.

Catholic laymen strung barbed wire barades across the gates of some schools, ck flags with crosses on them fluttered n the buildings, and "sit-ins" began at most he 700 Roman Catholic schools in Ceylon. On December 21, two persons were killed a clash between police and a Catholic wd.

onists Urge 'Exodus to Israel'

ERUSALEM (EP)—Officials of the World nist Organization here have appealed to world's Jews to "come to Israel in the usands so as to live a full Jewish life."

So stated a resolution adopted by the group its 25th congress. The document added t Israel's rapid development has led to nanpower shortage. It said the Zionist ganization and Israel should help Jews who nt to emigrate to Israel and singled out need to organize the emigration of North rican Jewry and their settlement in Israel. also instructed the Jewish agency execue as well as the French Zionist Federation encourage the emigration to Israel of North rican Jews in France.

ensus Shows 223,000 Protestants in land

ARSAW, Poland (EP)—At present, there 11 Protestant churches in Communist land with an aggregate membership of 3,000 people.

Largest Protestant body is the Evangelical urch of the Augsburg Confession (Luther- which has 110,000 members in six dioes. The other Protestant bodies have mberships ranging from 2,000 to 50,000. According to the census, the biggest reious group in the country, next to the man Catholic Church, to which the great jority of Poles belong, is the Polish Autohalic Orthodox Church. This church has out 300,000 members in four dioceses.

ore U.S. Missionaries Flee Riot-Torn ongo

KAMPALA, Uganda (EP)—Twenty Ameri missionaries have fled for their lives to s town because of Congolese troops said be running wild. Radio reports say the ops are believed to be supporters of desed Premier Patrice Lumumba.

One unarmed missionary said he was stopd and searched a number of times by diers who stole all his personal possessions. other missionary said he had been beaten eatedly by the troops.

yasaland Gets Adventists 'Flying octor' Service

BLANTYRE, Nyasaland (EP)—Mercy flights being inaugurated by the Seventh-day ventist mission at Malamilo for doctors rking with the mission. Dr. J. Harvey, an fighter pilot who is medical superintendt of the mission, will make the mercy flights a single engine, four-seater plane.

"He will fly to any emergency case in the protectorate," Dr. Harvey said here. "Necessary treatment will be given on the spot and the patient will then be flown to any hospital within the Federation of Rhodesia and Nyasaland."

Church Construction: Topped $1 Billion in 1960

WASHINGTON, D.C. (EP) — 1960 saw church construction in the U.S. topping the one billion dollar mark for the first time.

The U.S. Census Bureau reported that the construction of new religious edifices passed the mark by $16,000,000 despite a sharp drop in December construction resulting from adverse weather conditions.

The volume of church construction has doubled since 1954, when it topped the $500 million mark for the first time. It has quadrupled since 1948.

Slate Second International Missionary Medicine Convention

WHEATON, Ill. (EP)—The Second International Convention on Missionary Medicine will be held here Dec. 26-29, 1961, on the Wheaton (Ill.) College campus.

More than 2,000 medical missionaries, doctors, dentists, nurses, students and mission board executives are expected at the event, according to J. Raymond Knighton, executive director of the coordinating Christian Medical Society.

Texas Baptists Against Sunday Business

DALLAS, Tex. (EP)—Dr. L. H. Tapscott, secretary of the Brotherhood Department of the Baptist General Convention of Texas, has sent letters to 6,200 Baptist leaders, urging them to support closing of all unnecessary businesses on Sunday.

"The increasing number of business establishments remaining open on Sunday will definitely decrease spiritual interests and weaken the moral standards of our nation," the letter said.

The 2,300 presidents of Brotherhood organizations in local churches and nearly 3,900 pastors of Baptist churches were urged "to do whatever seems wise and practical to call attention to Sunday observance among the people of your community."

The letters proposed that owners close their businesses on Sunday, and that others eat at home on Sunday and buy gasoline and groceries on other days of the week and also trade with merchants who close on Sundays.

It Had To Come: Green Stamps in Church!

ATLANTA, Ga. (EP)—It probably was inevitable; green stamps for church attendance!

Attendance at Sunday evening services in the Conyers, Ga., Methodist church has doubled since the minister has begun giving out the stamps in an effort to boost participation in the church's activities.

C. R. Vaughn, Jr., church school superintendent, said that before the "go-to-church-and-get-a-green-stamp" policy was started Sunday evening attendance was about 50. "It has been at least doubled that by now," he added.

Parishioners also get stamps for their participation in the Women's Missionary Society, Men's Club, Methodist Youth Fellowship and choir practice.

Mr. Vaughn said about 5,000 green stamps for adults, 5,000 yellow stamps for children and 250 stamp books have been printed for distribution at the church which has a 650 membership. Pastor of the church, located in a small community just outside Atlanta, is the Rev. M. M. Whittemore.

N.Y. College Group: Half Do Not Believe in God

NEW YORK (EP)—A sampling of liberal arts and science students at City College of New York show that 45 per cent do not believe in God.

But the psychological study shows that 82 per cent of engineering and education students said that they do believe in a Supreme Being who rules the universe.

According to a second study, only 32 per cent of another sample of students believe that there is a life after death, while 41 per cent do not believe there is and 27 per cent say they don't know.

The survey on belief in God showed that while 67 per cent of the freshmen avowed such belief, only 53 per cent of the seniors did so.

Among engineering and education students, however, the reverse was true. While 86 per cent of the freshmen in these fields were convinced of the existence of God, 91 per cent of the seniors believed in a Creator and ruler.

Nazarenes Adopt Record Budget

KANSAS CITY, Mo. (EP)—A record budget totaling $3,281,885 for the fiscal year starting May 1 was adopted at the closing annual meeting of the general board of the Church of the Nazarene at its international offices here.

The total was an increase of $171,885 over the $3,110,000 budget adopted a year ago.

A total of $2,100,000 of the 1961-61 budget went to foreign missions. This represented about two-thirds of the total budget and an increase of $65,000 over the budget last year.

Missionary Work Continues Amid Unrest

SAIGON, Vietnam (EP) — Considerable violence in rural areas of Vietnam has been reported here by a returned missionary from the village of Tra My. "The house where we had lived in Tra My was shot full of holes in a battle between National soldiers and Communist guerrillas. Surely our Father led us out at the right time."

Communist infiltrators have been using terrorist tactics to try to bring about the overthrow of Ngo Dinh Diem's government.

The Christian and Missionary Alliance, with more than 100 missionaries and 252 national workers, continues to increase its missionary staff and expand its training program for Vietnamese nationals, despite the unrest. . . Wycliffe translators plan to bring 12 new workers during the first half of 1961. . . the Southern Baptists, who entered the field with three couples in 1960, have new workers awaiting entry visas. . . Orient Crusades and The Navigators plan an expansion of their work in this trouble spot.

Church News

Marion College
Report of Meeting of Local Board of Trustees, Jan. 17

Improvement of the conditions of faculty service headed the list of a number of progressive moves made by the Local Board of Trustees at Marion College. For the first time in the history of the institution a retirement program was instituted to supplement social security benefits. The plan adopted by the Board was planned by the self-study conducted by the Committee on Faculty Rank and Salaries. To be effective the plan needs to be accepted by the faculty also.

In the future Marion College expects to participate in the Teacher's Insurance and Annuity Association program. With voluntary retirement at the age of 65 and extended service until age 70.

Each participant in the plan would contribute 5 per cent of his regular monthly salary with the college matching the fund. Faculty members with prior service at the time the plan is adopted would be compensated for the years of prior service to the extent of one-half of 1 per cent of their regular compensation on the effective date of the plan, for each year of prior services less five years.

The benefits of the new plan coupled with social security should give respectable retirement provision for those engaged in long tenure of teaching at Marion College

In addition to the retirement program the Board took action to institute a new salary scale which is designed to bring the college within a few years to the average salary of comparable colleges in the midwest. Both of these steps on the improvement of faculty service are regarded as essential in meeting the expectations of North Central Regional Accreditation.

To meet the estimated cost of the new programs the tuition was raised from $9 per term hour to $11 per term hour.

In another forward reaching move the Board authorized Mr. Baldwin, the treasurer and business manager, to proceed with negotiations for a federal loan to provide the financing for a new women's dormitory. During the current school year it is estimated that nearly 60 students would be in the new dormitory if it were available.

The report of the committee concerning sports and drama at the college was considered by the Board. Agreement was made on the need for an improved physical education program to be headed by a qualified director. A limited program for dramatics was approved with the Committee on Cultural and Religious Activities charged with the responsibility of immediate supervision.

Dr. Allen Bowman, dean of the college, was appointed Director of the 1961 Summer School.

In his report to the Local Board of Trustees, Dr. Woodrow Goodman, president of the College, reviewed the past six month's activities. An intensive self-study of the institution has been instituted; out of the earlier report six plans were available for presentation to the Board for their consideration. Others are scheduled to follow. This self-study program is an essential for North Central Accreditation.

Also cited in the report was the initial success of the alumni fund which from October 1-December 31, 1960, raised $10,085 in cash and pledges from 223 donors with an average gift of $45. The total goal of the Alumni Association for the current school year is $25,000 by June 1.

An important historic development during the period was the meeting of the Advisory Development Committee which was held on the campus the day prior to the Board meeting. This committee comprised of over 40 representatives from the alumni, student, community, church, and college administration. At the first meeting two recommendations were sent to the Board. One concerned the fact that Marion College should pay particular attention to the development of better public relations in all phases of its constituency. The second recommendation concerned the request that the college investigate the need of the community for higher education and to correlate Marion College courses to that need wherever feasible.

Physical aspects of the college property have changed during the past few weeks by the recent addition of 36 acres of land near the campus. This brings the campus holdings to a total of 70 acres. An initial campus program has begun and is expected to be ready for the first report at the June meeting of the Board.

Mr. Russell Baldwin reported to the Board as business manager and treasurer. He made a review of the annual fiscal year indicating that the 1959-60 budget had reached $382,-294 operating expenses. Also during the year the plant funds have shown an increase of $46,138. One accomplishment during the current year has been the increase of salaries by 15% in 1960-61 over the preceding year, Mr. Baldwin declared.

The Board authorized continued negotiation for a tract of land which has been offered as a donation to the college for an outdoor laboratory for the Biology department. In order to accept the gift the college would need to agree to preservation of the tract as a wildlife sanctuary.

Mr. Sam Cox, representing a local bank, addressed the Board concerning the Marion College Foundation which is in the process of formation. This Foundation is designed to receive gifts in behalf of the institution and to provide a source of unrestricted income for Marion College. Responsibility for details in the organization of the plan were placed in the hands of the Endowment Committee of the Board.—*Woodrow I. Goodman, President*

Houghton College Receives Gift from Esso

President Stephen W. Paine of Houghton College announced that Houghton received an unrestricted grant of $2,000 from the Esso Education Foundation toward expenses directly associated with undergraduate education.

This gift will be used to purchase additional equipment for the physics department which will be useful in the laboratory work of the class studying atomic and nuclear physics next semester. Included among the many items chosen to be purchased are a simple Vandegraff linear accelerator, a Michelson interferometer (an instrument which measures wave lengths of light), a cloud chamber for observing high energy particles, an electronic equipment, tools and parts whic will also permit the construction of som laboratory apparatus in the physics shop.

This is the fourth grant made by the Ess Education Foundation to Houghton. Th previous grant of $2,000 was used toward th construction of the new quantitativ analysis laboratory.

Central College Host to Missionary Convention

Central Wesleyan College will hold it annual Missionary Convention, February 9-12 She will have on her campus missionarie from Japan, Haiti, India, and Africa. Thes will include Dr. and Mrs. Alton Liddick (India); Rev. and Mrs. William Cessna (Japan); Miss Marie Evatt, (Africa). Dr Alton Liddick is now secretary of Worl Missions of the Wesleyan Methodist Churc of America. Mr. David Simpson, who ha recently toured the Orient, is also expecte to be present and show slides.

There will be lectures on the particula mission fields, special chapel and evening services, pictorial demonstrations of the field by slides, and a panel discussion by the missionaries.

This 3-day missionary seminar will open Thursday night at 7: 30 p.m. The climactic service will be held Sunday afternoon February 12, in form of a Missionary Rally This seminar will be open to both students and visitors.—*James C. Meaders*

Central Board of Trustees Meet

Mrs Helen Calhoon and Miss Freda Myers were promoted from instructors to assistant professors at the annual meeting of the Local Board of Trustees of Central Wesleyan College of Central, S. C. Mrs. Calhoon and Miss Myers completed their work for their Master's Degree at Ball State during the summer. Mrs. Calhoon is now assistant professor of English, and Miss Myers is now assistant professor of Business Administration.

Professor J. B. Childs was elected Business Manager of the College, succeeding Dr. C. M. Burns, who will now devote full time to his duties as professor of Natural Science; however, he will remain as consultant to the business office.

An extensive improvement program, which will involve approximately $50,000 and cover a five-year period, was outlined by the Board. The program will include the repairing and improving of the present facilities.

Rev. C. Wesley Lovin, president of the North Carolina Conference of the Wesleyan Methodist Church, was elected vice-chairman of the Board. Officers retaining their former positions were Rev. C. T. Bryant, chairman, and Rev. K. W. Johnston, secretary.

The Local Board of Trustees is composed of representatives from the seven Wesleyan Methodist conferences of the South. Representatives are Rev. C. T. Bryant, Rev. K. W. Johnston, and Mr. G. C. Summey of South Carolina; Rev. C. Wesley Lovin, Mr. J. C. Putman, Rev. A. D. Wood, and Mr. W. W. Kiser of North Carolina; Rev. V. O. Agan, Alabama; Rev. Lyman F. Lance of Virginia; Rev D. P. Denton of Tennessee; Rev W. M. Philippe Jr. of Georgia; and Rev. Foster A. Piatt of Florida.—*James C. Meaders, Director of Public Relations*

Church News

MAS Conference Stresses Operation Outreach

The 17th Annual Ministerial Institute of e Middle Atlantic States Conference con-ned at the First Wesleyan Methodist nurch in Baltimore, Maryland, on January 2 and 13. The speaker for this occasion as Rev. Virgil A. Mitchell, General Execu-ve Secretary of the Department of Church xtension and Evangelism. The theme of the stitute was "Mobilizing for the Greater arvest," in keeping with the emphasis by the hurch on "Operation Outreach." Secretary itchell delievered appropriate messages re-ted to the 5-point program: "Preparing rough Prayer," "Enlisting through Evan-elism," "Expanding through Church Exten-on, "Winning through Witnessing," and Strengthening through Stewardship," each of hich proved to be challenging and encour-ging to the ministers present. The desire the conference is that the result of this stitute might indeed be a "greater harvest" n the eastern seaboard!—Herbert H. Dongell, porter

Revival at Loyalton, S. Dak.

A very successful revival meeting was eld in the Loyalton (S. Dak.) Wesleyan Methodist church, Jan. 1-15, led by Rev. ichard Jackson and wife of Montpelier, id. The Lord gave very unusual weather or this section of the country. There was ot one single day that the weather inter-erred with the attendance at the meeting. long with the fine weather we had fine ooperation on the part of the people. The esult was many seeking holiness, and many appy finders of full salvation. There were ome conversions but the meeting was pre-ominately a holiness meeting of the old-ashioned order. The last Sunday morning itnessed a very remarkable visitation of the pirit. During the song service folk began o testify and at once souls began finding heir way to the altar of prayer. There were everal happy finders. I am happy to recom-nend Rev. and Mrs Richard Jackson to you. —*W. J. Leyh*

Lehigh (Pa.) Indoor Camp

About two years ago several pastors of Holiness churches of the Lehigh Valley in Eastern Pennsylvania felt constrained to get ogether for fellowship. Out of this grew he organization which is known as the Lehigh Valley Wesleyan Ministers' Fellow-hip.

About 18 months ago we began to lay plans or a United Holiness Convention. These lans culminated this past January 10-15, 961, with an Indoor Camp Meeting spon-ored by this Wesleyan Fellowship.

Dr. H. M. Couchenour was the engaged peaker for the occasion. Professor Paul McNutt directed the congregational singing nd a united choir of sixty voices in each ervice.

The meeting was conducted in the Wesley Chapel on the campus of Eastern Pilgrim College in Allentown, Pennsylvania, with the ollowing churches participating: Church f the Nazarene, Free Methodist, Pilgrim Holiness, Wesleyan Methodist.

The average attendance for this first ven-ure was between 400 and 500.—*George L. Wolf, secretary*

Department of World Missions News

Mr. Russell Harrington flew to Haiti January 13th to assist with the hospital building program on LaGonave.

Rev. and Mrs. Malcolm Beirnes and family left Miami January 19th for a term of service in Jamaica.

Born to Dr. and Mrs. Charles Paine in RajNandgaon, India a son Charles Stephen, Jr. December 9, 1960. He joins sisters Elizabeth, Rebecca and Deborah.

Rev. C. A. West Answers Call

Rev. Charles A. West, pastor of the Pine Grove Wesleyan Methodist Church, Arcadia, Pa., suffered a heart attack and died very unexpectedly January 12, 1961, at his home in Arcadia.

The 73-year-old minister was born in Dayton, Pa.

He is survived by his wife, Rev. Mrs. Olive Marie Whited West, and three children: Floyd West of Oswego, N.Y.; Mrs. William (Ella) Ellsmore of Glen Campbell, Pa.; Willard West, also of Oswego; seven grandchildren. Two brothers and four sisters also survive.

Mr. West was a member of the Allegheny Conference of the Wesleyan Methodist Church of America and of the Pine Grove Church which he pastored. He was active in the Armstrong County Camp near Kittanning, Pa. He received recommendation to the Allegheny Annual Conference at Dixonville, Pa., June 1929, by the Templeton Church. The following June he attended the session held at Sandy Lake, Pa., beginning a thirty year service in the Conference. He was made an elder at Akron in 1936.

His appointments for service are Templeton, 1930-31; Evangelist 1931-32; Wilgus, 1932-34; East Conneaut, 1934-37; Wolf Summit, 1937-42, also Cecil 1938-40; White Memorial, 1942-48; North Springfield, 1948-50; Sagamore, 1950-55, Pine Grove 1955 until his death. He died "in the harness" as was his desire. Always active and willing to serve, he will be remembered with affection and esteem by many upon whose lives he exerted a powerful influence for good during a long career as a minister.

Sister West was associated with her husband in his pastoral labors, and received ordination at the 1953 annual session.

The funeral service was held in the Pine Grove church, with Rev. H. C. Van Wormer officiating. Rev. Jos. B. Markey and Rev. L. S. Burchfield assisted. Rev. Dale Holley sang a special number and assisted at the cemetery. Interment was in the Rowley Cemetery, Hillsdale, Pa.—J. B. Markey.

SPECIAL NOTICE

NEEDED: One complete file of all issues of the periodical *Christianity Today* from the beginning of publication in September 1956 to October 14, 1957 for the purpose of completing bound volumes of the periodical up-to-date. All copies for the succeeding years are in hand. Anyone having a full file of this first year of issue or any part of it and willing to make copies available to the church, kindly communicate with the office of the General Superintendents, The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

REQUEST FOR CLEMENT'S SERMONS

Mrs. John Clement would be most grateful if she could procure a copy of her husband's sermons on tape. She understands that at least two of them were recorded at Stoneboro years ago. If such are available, kindly correspond with Mrs. John Clement, John Wesley College, Greensboro, N. C., stating price of tape.

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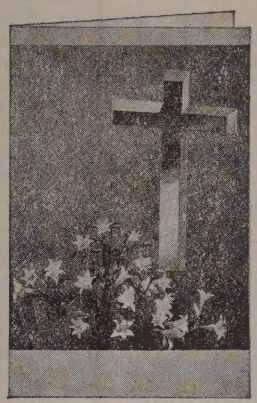

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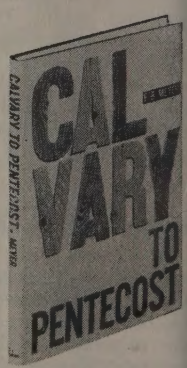

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